

him in whom his Soul takes pleasure, and therefore hath he made him
heir of all things, and put in subjection under him, and anoynted him
with Oyle of Joy above his Fellows, that the Virgin Daughter of *Sion*
may love him, because of the preciousness of the Oynement that pro-
ceeds from him, who is the Husband of the true Church, and therefore
is her desire after him, and those that do live in the fence of the great
love he hath bestowed on them, will prize it, and walk worthy of it
and they are of the same mind the Apostolic was when he said, *but who*
keepeth his word, in him is the Love of God perfected; hereby know we, that
we are in him; he that saith he Abideth in him, one is himself also walk even
as he Walked. So in true love to all that make a profession of the Truth
my Soul is enlarged beyond what Ink and Paper can demonstrate, desi-
ring the prosperity of *Sion* and welfare of heavenly *Jerusalem*; and my
Prayer to God is, *That all might be gathered into it saith that works by love*
and gives Victory over the World; for they shall prosper, that Love
Sion.

So having Cleared my self of what lay upon me from the Lord
am a Friend to all that love the Appearance of our Lord Jesus Christ.

Prisoner to Newgate in Bristol
for the Testimony of Jesus,
the 17th of the 12th Month,
1684.

THE END

LONDON, Printed by John Bringhurst in Leaden-hall, 1685

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*Spiritual Community, vindicated amongst people
of different perswasions in some things.*

ALL those that place the Bond of their Community in the Universal Light, or Spirit of Grace, which is an inward principle of the Divine Life, whereby all good people governs their Actions; they have a witness in every mans Conscience, that witness for God that their hearts are right towards him; this Divine Principle is in some measure in all Mankind, although many regards it not, but slights the day of Gods Visitation, but those that are guided by it, have Unity and Spiritual Community, with the least measure of grace that appears in the Lives and Conversations of any person, or persons, wheresoever it appears: This Divine Principle is sufficient to preserve a Nation, or People in Peace, if men would regard it; this is an Infallible guide, all things have failed and will fail, the several forms and orders of Religious people breaks not the community of a Nation or People in publick concerns; if they be governed by this Divine Principle, not placing the Bond of their Community in such Forms and Ceremonies as are the prescriptions of men; to the damage of others by imposing them; all outward Impositions of Divine Worship towards God, were under the first Covenant (to the Heb. 9. Jews only) and made not the comers thereunto perfect as pertaining to Conscience.

But too many have placed the Bond of their Community in the wrong thing or things, to the damage of others, some in Church Traditions, and the severe Opinions or Expositions of the Fathers, whereby great dissention have arose amongst themselves in many Ages, followed on by a separation and persecuting one another: some place the Bond of their Community in their Church Faith and Directories, others in the Penal Statutes and Ecclesiastical Laws made against Dissenters, for the upholding their Church Liturgy, and all these have proceeded as formerly, by Persecution to uphold the greatness of their worldly Profession, or covetous Self-interest, which is Idolatry. Colos. 3.

Yet there are persons of several different perswasions that are not to be blamed, because they have been true to their Principle in an innocent friendly Conversation, using their outward forms or ceremonies as if they used them

them not, not placing the Bond of their Community in them, to the damage of any that were not in the same conformity with them; many of these have been serviceable in their day and generation, being moved to it by an inward sense of the love of God in their hearts, which have extended it self through them unto others of different persuasions from them, and have been a help and relief to many in suffering times, which are the times of trial and discovery of the Spirits of all Mankind.

But to prevent the continuance of former miscarriages, the King hath been graciously pleased to set forth his Declaration of Liberty to all peaceable People, to serve God publickly according to their several persuasions; this is Gods own work which he hath put in the Kings heart, and is a certain way to root out Hypocrisie and self ended worldly profession out of the Kingdom: May he live and prosper in this good work, and by the help of Divine Providence bring it to some perfection, for no Nation or People can be really happy where an intire Liberty is not granted to all peaceable people; forcing mens Consciences makes Hypocrites, it is Divine Love and Charity that brings a Nation or People into such Unity as to love God above all, and their Neighbour as themselves.

It is likely that many are dissatisfied with this Declaration, and the Kings Suspending the Penal Statutes against Dissenters, but let them examine the ground from whence such dissatisfaction do arise, it is not from the love of God in their hearts, but from the love of the World, fears and doubts arising in their minds that they may loose some of their worldly profits and enjoyments, or that the greatness of their profession may be clouded or detected; Christianity teacheth us to part with all for Christ, and to take up the Crois and follow him, I do not mean an outward Crois of Silver, Gold, Wood, or Stone, or any such like thing, but to come into Unity with that Divine Principle which crosseth that nature in themselves that leads them into sin, it is that corrupt nature that separates man from the true knowledge of God, and leadeth him either into impious presumption, or into fears, doubts, and distrust of Gods mercies to him, to profess Christianity, and to deny the Crois is but mocking of God, and deceiving themselves.

All worldly professors that place the Bond of their Community in their Church Liturgy, or any other prescription of man, to the damage of others, let them know, that their foundation is sandy, and will not stand in a day of tryal, if they should come to want liberty themselves their mouths will be stopt from complaining, they can have nothing to say for themselves that would not allow it to others; the Penal Statutes made against Dissenters upon the account of Religion, are but superficial Laws made for the present imaginaries of State, and holds no longer than the reason of them holds, the Kings Declaration shows a sufficient reason to suspend them to satisfy any unbiaised person or persons whatsoever, that prefer the publick Peace

above Self-interest : It is no new thing for Kings to Suspend superficial Laws, or lay them aside without Repeals, there may be found in the Old Statute Book divers Statutes that are out of use, yet never Repealed, only Suspend-ed or laid aside, and not without good reason.

Laws have been so multiplied against Dissenters from the Church of *England* that they clash one against another; some Statutes are to compel people to come to Church, others are to Excommunicate them from it; there are Statutes also to make upon the same account, for Imprisoning them and spoiling them of their outward Estates, if they serve God publicly, in any other place but the National Church, although they be Excommunicated from her, and she her self professes in her Common Prayer, that the Service of God is perfect freedom, and that we ought at all times, and in all places, to give thanks to God for the great benefits received at his hands, &c. Yet all these aforesaid Statutes were severely prosecuted against Dissenters, so that a very great number of innocent people that would not turn Hypocrits and conform to them, contrary to their judgments, were exposed to cruel Sufferings by a long grinding Persecution that have continued many years, so that the nature of Christianity was quite excluded from amongst the most Active men in Power, and their Adherence. This is sufficient to stop the mouths of all those that are dissatisfied with the Kings Declaration, and Suspending the Penal Statutes made against Dissenters from the Church of *England*.

To conclude, The blindness and ignorance have been great amongst some people in power, that they accounted all their own, and foresaw no danger or day of reckoning, or rendring an account of their actions, either to God, or Man; their ignorance and blindness will be no excuse for them, every one must render an account of their deeds, whether they be good or evil; yet it is beneath the Nobility of any true Christian to seek revenge, or to lay them publicly open any further than may be for the preservation of the Peace of the Kingdom for the future, that the Poor, the Widdow, and the Fatherless, or any other persons whatsoever, may no more be made a Prey to Vain-glorious and Self-ended worldly Professors, or profane persons also, that makes use of Religion for a decoy to catch the World; these ought to be publicly detected, that all peaceable people may have rest, and sit down under their own Vine, and under their own Fig-Tree, serving God according to their several persuasions, every one preferring the publick Peace above their own worldly Interests, which are my desires to God for them all, having nothing but love in my heart for the whole Creation, and do Travel for their Redemption from the Bondage of Corruption.

Our God is Love, So they that be
In love with him, their faults may see;
And pitying their unhappy state,
Shew them their Sin ere 'tis too late,
That true Repentance they may find
Like Balm to cure their troubled mind.

Given forth in the
Second Month,
called April,
1682.

Ann Docwra.

THE END.

any unbiassed person or persons